

net. ECONOMIC COUNCIL LETTER

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Letter No. 440

The National Council of Churches

ON August 18, 1958, Secretary of State John Foster Dulles made a speech in New York City before the Veterans of Foreign Wars. He summarized American foreign policy in the statement that we, in America, are prepared to "subordinate our judgment to the collective judgment of the world community."

He said this with respect to our willingness to withdraw our troops from Lebanon whenever the UN-General Assembly found that American troops were unnecessary.

In short the United States is in the hands of a world government. There is no question that on this policy, both Mr. Dulles and President Eisenhower are in agreement.

Did the American people ever authorize Dulles to suggest such a policy? Did the Congress of the United States ever authorize it?

The answer to both questions is an emphatic "No"!

Mr. Dulles' statement above quoted indicates no recent change of mind. For he has been tending in this direction for many years. That is perhaps why he has been so able to serve under both Democratic and Republican Administrations. The internationalists of both Parties have been glad to have him. Though many will be unwilling to believe it, it is becoming clearer every day that a major force which has aided Dulles in his policy and with which he has long closely worked, and in which he has held high office, is The National Council of Churches of Christ in the U.S.A.

MR. EDGAR C. BUNDY of the Church League of America has written a book, *Collectivism in the Churches*. It will pay anyone to read this book. It is well documented. It notes that the movement, which, until November 29, 1950, was known as The Federal Council of Churches, became on that date, along with seven other agencies, The National Council of Churches. Since many of the leading officials and policies of the Federal Council have continued as those of the National Council, the movement as a whole may be considered as one.

This National Council pretends to speak for the Protestant churches generally in the United States. Yet it is one of the most undemocratically organized groups to be found anywhere in the country, rivaling in this respect even some of the great left-wing labor groups.

An illustration is the Ohio Pastor's Convention, which is a kind of subsidiary of the National Council, although thousands of Ohio pastors do not belong either to the Convention, the Ohio Council of Churches or the National or World Councils. Says Mr. Bundy (p.13):

"The Ohio Pastor's Convention is merely a state instrument for passing on the propaganda of the National Council to those local churches in Ohio which are affiliated with the National and World Councils."

THE Christian churches of this country are supposed to be built upon the teachings of Jesus Christ as set forth in the New Testament. But the National Council has made in effect a cardinal point of its activities that it "does not go into the details of doctrine."

Mr. Bundy says on page 15 of his book:

"The Federal Council has never been interested in the great doctrines of the Christian faith. It says that any denomination that comes into fellowship with it can interpret the divinity of Christ in any manner it sees fit and never be questioned."

The action of the intellectual leaders of the National Council in playing down the divinity of Christ is reminiscent of the action of Harvard University some 25 years ago. The shield of the University had from time immemorial borne the words "*Veritas—Christo et Ecclesiae*"—"Truth for Christ and the Church." For Harvard had been founded by God-fearing Christians. But about 1934 the words *Christo et Ecclesiae* were quietly dropped. Formerly the full motto had appeared on the flyleaf of all the catalogues of the University. One of us pointed this out to the librarian of a Harvard Club in a large American city; and he observed, "Oh, yes. You see I think they felt they ought to get away from any narrow connotation."

For a great secular institution to get away from this "narrow connotation" is significant indeed. But what shall we think when a group that pretends to represent a large part of the Christians in this country likewise denies Christ? Is it any wonder that the situation in supposedly Christian America is deteriorating fast?

THE extent to which the National Council has departed from any pretense of support of Christianity was shown in the second meeting of the World Council of Churches at Evanston, Illinois, in 1954. At that time, several representatives of alleged Christian churches behind the Iron Curtain, and hence subject to Soviet Russia, were permitted by some evasion of law to get into the United States. These included Bishop Janos Peter of Hungary. The American Legion protested the admission of these Iron Curtain "church leaders." But they were admitted, and mingled with the religious and political leaders of this country.

Says Mr. Bundy:

"Their presence, and all that they stood for, were endorsed on the top level: the highest government officials, including the President of the United States and his Secretary of State, shared the platform with these opportunistic, murdering Communist clergymen."

FROM time out of mind, there have been men and women who have craved power. Many of the leaders of the National Council are of this type.

Mr. Bundy says on page 23:

"Looking over the record of the Federal Council and its successor, the National Council, down through the years, one will find the startling fact that men have been elevated to the highest position in the Council not because of their defense of the Gospel but because they were recognized modernists or liberals and were noted for their denials of historic doctrines of the Christian faith."

A book, entitled *History of the American Way*, is being used in many secular high schools. Under a sub-head, *The Churches Play Their Part in a Reform Age*, this book says on page 24 (emphasis added):

"When the historian looks at the church during these years, what does he find? More important than anything else he finds a willingness to spend less time and energy in thinking and preaching about the life to come, and more on trying to do something about conditions in this world. Church leaders were less occupied with debating the details of their different beliefs and more with fighting the evils around them. Seminaries where clergymen were trained also gave less attention to some of the old studies and more to sociology (the science of society)."

Says Bundy: "When the leaders of the Federal Council threw doctrine out of the window, Socialism came in and took over the churches." (p. 24)

In many respects, the National Council program is not unlike that of Karl Marx. But as Mr. Bundy points out:

"A prime difference between Karl Marx and the modernist leadership of The Federal Council of Churches is that Marx did not play the hypocrite."

And Mr. Bundy adds:

"The modernist churchleader, however, uses Biblical words and phrases to cover up his espousal of the Socialistic Gospel promulgated by Marx and his successors."

WE have stated that the rank and file members of the church have no opportunity to vote on any of the great questions which these religious political leaders, of the National Council are acting upon. Several years ago a letter was sent out on the stationery of the National Council, 297 Fourth Ave., New York, that bore on the letterhead the names of the Rt. Rev. Henry Knox Sherrill, President, Rev. Samuel McCrea Cavert, General Secretary, and Charles P. Taft, Department Chairman. The letter, under date of November 10, 1952, was signed by Walter P. Reuther, President, UAW-CIO, John G. Ramsay, Public Relations Director, Organizing Committee, CIO, and by Ted F. Silvey, Secretary, National CIO, Community Services Committee.

This letter said that the signers had "worked closely with the Department of the Church and Economic Life of the National Council of Churches." It urged that "Labor and the Churches should stand shoulder to shoulder in the fight for justice and brotherhood in industrial and economic life." The letter asked for subscriptions and that checks should be made "payable to the National Council of Churches."

In February, 1950, The Church and Economic Life Department of the National Council held a conference in New York. Bishop Oxnham presided, and Victor and Walter Reuther of the United Auto Workers, CIO, "were the chief experts for The Federal Council of Churches on labor relations." To her credit, Frances Perkins, then Secretary of Labor, and a delegate to the convention, was so disturbed by the conclusions brought in by the various study groups in the final session that she rose and said:

"Why should we meet with a lot of half-baked people to discuss things they know nothing about? The clergy's duty is to guide people in the knowledge of God and not in politics and economics."

And immediately she left the meeting.

ONE of the many activities of the National Council is the Council of Church Women, of which Mrs. James D. Wyker was president in 1952.

This organization has developed a network over the country which reaches down to the local level, enabling this handful of women "to influence public opinion."

These local units of the Council of Church Women, inspired by their headquarters, have worked: to defeat the Bricker Amendment, in favor of foreign spending, against restrictive immigration laws, for Federal aid to schools, and for or against many other national or international political issues upon which the national leaders have taken a stand—without consulting the local church women.

The positions taken by this Council were generally socialistic or communistic.

The Council of Church Women, according to Mr. Bundy:

"has disseminated, on every level, literature on the United Nations, world order, UNICEF, appropriations for aid to Communist-sympathizing India for her 'economic development,' ratification of the Genocide Convention, renewal of a reciprocal-trade-agreements program, and many other political and economic themes which, whether good or bad, are wholly unrelated to God and personal salvation."

NOW, it is of interest that many of the leading figures in the National Council have had left-wing, if not outright communistic, records as found by the House Committee on Un-American Activities and by other responsible Congressional committees. These include Bishop G. Bromley Oxnam, Dr. Ralph W. Sockman, Roswell P. Barnes, Samuel McCrea Cavert, Edwin T. Dahlberg (now president of the National Council), Bishop William Scarlett, Luther A. Weigle, and many others. Dr. Luther Weigle, formerly of the Yale Divinity School, was the head of the committee which brought out the Revised Standard Version of the Bible, described as a new translation.

Mr. Bundy says on page 33:

"Noted Hebrew and Greek scholars, examining the text, found that it was not a translation at all

but an 'interpretation.' It was written by radical liberals of the International Council of Religious Education [a subsidiary of the National Council]. Eight of these men have left-wing records, and one of the eight had more than twenty-five left-wing associations."

One of the most active member organizations of the National Council has been the Methodist Federation for Social Action. Recently the Methodist Church ordered this "Federation" to drop the word "Methodist."

In July 1953, the late Benjamin F. Gitlow, who formerly had held high office in the Communist Party, testified before the House Committee on Un-American Activities that outstanding among ministers who actively supported the Communist Party in the 1920's were Dr. Harry F. Ward and the Rev. John Haynes Holmes. Gitlow testified that Dr. Ward, professor of Christian Ethics of the Union Theological Seminary, was one of the principal individuals involved in the communist conspiracy to subvert the Methodist Church for communist purposes. He testified further, when asked what organization played a most prominent part in the Communist infiltration of religion:

"... the Methodist Federation for Social Action. . . . It set the pattern for setting up similar organizations in the other Protestant denominations."

AT the same hearing in July, 1953, Mr. Kunzig, Counsel for the House Committee on Un-American Activities, exchanged the following questions and answers with Mr. Leonard Patterson, a former leader of the Communist Party:

"Mr. Kunzig—I would like to ask you one further question. Did you ever see any examples of young ministers sent out to churches by the Union Theological Seminary who were Communists?"

Mr. Patterson—Yes.

Mr. Kunzig—Would you describe that to the committee?

Mr. Patterson—Yes. While I was in Baltimore two members who had graduated from Dr. Ward's Seminary came down to Baltimore for assignment to their ministerial duties; at the same time they came for assignment for their Communist duties from the section committee of the Baltimore section of the Communist Party. They were Party members when they got there. They explained that they were recruited as Party members by Dr. Ward while they were studying under him."

MR. John Foster Dulles took a leading part in the preparation for and in the holding of the San Francisco conference in 1945, at which the United Nations was set up. Already the eager beaver political churchmen, who had been so active in the formation first of the Federal Council, and later, in 1950, its successor, the National Council, were hard at work on an organization to be set up and called The World Council of Churches. In December, 1945, John D. Rockefeller, Jr., contributed a million dollars to the "Friends of The World Council of Churches."

The *New York Times* of July 30, 1946 quoted John Foster Dulles:

"We are aiming at a top organization, interna-

tional in character, to coordinate the thinking and action of Protestant denominations through their national organization. We will attempt to make it do for religion what labor does through the World Federation of Trade Unions."

In March, 1942, the Federal Council held a National Study Conference at Ohio Wesleyan University. John Foster Dulles, Chairman of the Federal Council's Inter-church Commission to Study the Bases for a Just and Durable Peace, submitted a report which was adopted by the 375 "self-styled overseers of Protestantism in the United States." This report called for:

1. Ultimately a world government of delegated powers.
2. Complete abandonment of United States isolationism.
3. Strong immediate limitations on national sovereignty.
4. International control of all armies and navies.
5. A universal system of money.
6. World-wide freedom of immigration.
7. Progressive elimination of all tariff and quota restrictions on world trade.
8. A democratically controlled international bank.

On this occasion, England's Dr. William Paton, later to be appointed co-secretary of The World Council of Churches, said, "Collectivism is coming, whether we like it or not."

In his book, "Pioneers for Peace Through Religion," Dr. Charles S. Macfarland, former Secretary of The Federal Council of Churches, says (quoted on p. 172 of the Bundy book):

"The San Francisco Conference, with representatives from 50 nations, was the most important meeting of our generation. The purpose of the conference was to form a general organization to safeguard the peace and promote the common welfare of nations and their people. . . . At San Francisco the State Department made another innovation which is truly revolutionary, for Secretary Stettinius invited 42 national non-governmental organizations in the United States each to name one delegate and two associates to be officially related to the Conference. The churches and religious agencies were strongly represented by: American Jewish Committee, American Jewish Conference, Catholic Association for International Peace, Church Peace Union, Federal Council of the Churches of Christ in America, National Catholic Welfare Conference. . . . A hundred and twenty-six representatives served as consultants to the American delegation. . . ."

"The conference laid the foundations for a new world order."

Mr. Dulles, long committed to subordinating the United States to world socialism and world government, is the man to whom President Eisenhower has left practically full control of American foreign relations. And, as is made clear above, one of the worst enemies of American independence is The National Council of Churches, guided by scheming political clerics as eager as Mr. Dulles.

When we remember the substantial triumph of internationalism and un-Americanism in the Second Session of the 85th Congress just closed, we should note that this National Council of Churches (contributions to which are deductible before Federal income taxes) has

long been working to bring about just these results through its multitude of local units.

If you are a Protestant, is your church or your denomination affiliated with the National Council?

Christ said, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

But Mr. Bundy's book indicates that the National Council is devoting most of its time and thought to the things that are Caesar's.

THE Apostle Peter said in his second Epistle, Chapter 2:1:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Collectivism in the Churches by Edgar C. Bundy, 354 pages, \$5.00, Devin-Adair.

Buy from National Economic Council, 7501 Empire State Building, New York 1, N. Y.

The Platform for Patriotic Americans, sent out with our Council Letter 439 of September 15, has met with overwhelming approval from subscribers and readers all over the country as "**A Truly American Document.**" The Platform is wholly non-partisan.

We urge you to write for extra copies to make the distribution of this important guide in the coming elections as wide as possible.

There are many devoted patriots throughout the nation who are alive to the disastrous road our government is traveling. We cannot pretend to name them all. Occasionally, however, it is possible to take a moment to single out someone whose work for libertarians deserves honorable mention. Such a one is **George Todt**, whose comment appears regularly in the *Valley Times of San Fernando, California*. He deserves the wide audience he is getting.

Thursday, October 23, Is United States Day.

It is not too late to ask the Mayor of your City, the Governor of your State, the President of your country, to proclaim the day as one of renewed dedication to the self-evident truths of the Declaration of Independence, to a devotion to the Constitution of the United States, which will not tolerate the evasion of its requirements by bureaucracy or the surrender of its provisions to any international agency.

In our Letter 438, of September 1, 1958, we announced our readiness to render professional assistance to those Americans of substance and belief in principle who have already recognized their need to find practical answers to these questions:

1. What can I do to protect my assets against their impending confiscation?
2. By what means can the enslavement consequent upon such a catastrophe be avoided for myself and my family?
3. With these two purposes in mind, what action should I take?

It is gratifying to report now that the response to this announcement has already been such as to justify our decision to make it. The day is here when citizens who would return the United States to its original status as a Republic must realize that the only way is to act *individually* on the strength of their convictions and as their resources permit.

As it is our purpose to assist those who share these convictions to determine just what action they can and should take, we invite additional inquiries with respect to the above service with the understanding that such inquiries will be considered in order of their receipt.

NATIONAL ECONOMIC COUNCIL, INC.

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903 First National Bank Bldg., Utica 2, N. Y.